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John W. Marvin

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reason of an offer of the professorship of Sacred Literature in the Wesleyan Theological Institute at Newbury, Vermont, which afterwards became the Methodist General Biblical Institute at Concord, New Hampshire. This offer proved premature through lack of funds, and he at once took a station at East Boston, within the jurisdiction of the New England Conference. Here he organized the first Methodist Church of that place and became its pastor.

Upon being informed that he had accepted the call to the professorship at Newbury, the trustees of McKendree offered to establish a professorship of Sacred Literature at that college and endow it, if he would remain there and take that position additional to the presidency, but the offer came too late, and he insisted upon his resignation.

In 1842, he was elected principal of Newbury Academy, but declined the position.

In 1842, he married Emily Huse, the daughter of Enoch and Hannah Woodman Huse of Newburyport. She died August 13, 1886.

Three sons now survive him,—Charles Amos, a lawyer, practising in Worcester; Edward

tions, and am quite certain that he did not receive over twelve hundred dollars a year while professor at Concord.

To feed, clothe and educate a family of seven children upon such a pittance was no easy task. It meant the most rigid economy, closest calculation, self-denial and much hardship. The Churches were then poor. Most of their communicants were of the laboring classes or persons of small means. The love of God and man was dominant in the hearts of the early ministers of the Methodist Church and their wives, to have enabled them to submit to such conditions of life without rebellion. They must have had an overwhelming sense of duty and the spirit of martyrs.

It was, however, by the self-sacrifice of such men and women that Churches were to be established and flourish in after years; and the wonderful progress of the Methodist denomination in America is largely due to the devotion of its early ministers and their wives to its welfare, through toil and hardship.

In physique, until past middle life, he was slight, of medium height, erect carriage, with a mild blue eye, aquiline nose, strong mouth,

from the classroom to the pulpit was to him complete rest.

The stoop of age gradually came upon him. Nature began to draw on him drafts for what he had expended in former years. He honored them so far as he could, but soon felt that he must stop payment. He retired to his old home in Concord to spend his declining years in comfort and peace, but his mind could not rest. He reviewed his classics and mathematics, and continued their study till his death. He rewrote his lectures, and kept pace with the advance of science and philosophic thought. Occasionally, he preached in the various local pulpits, not only of his own denomination but of others. He gave liberally to the Church where he worshipped and to the great causes he had at heart.

One of the clergymen who officiated at his funeral, pointing to his casket, said: "There lies the body of the most humble man I ever knew." A short time before his death, I heard him say: "My life is nearly spent. I have accomplished very little."

His diffidence, lack of aggression and self-assertion were always impediments to his fame,

He was a naturalist. Whether bird, animal, reptile or flower came within his observation, he eagerly examined it and classified it. I remember accompanying him in a walk over Mount Washington. He had strayed away and caused considerable anxiety by his absence. He was found seated between two rocks, gathering mosses above the clouds, utterly oblivious to his surroundings or the approach of night. He kept several swarms of bees in his garden, not for their honey, but because he loved to see them work and to study their habits. They came to know him and he held them in his hand. He waded across many a brook to pluck flowers of peculiar shape or color, and often returned home at night with his pockets filled with stones. I saw him stand upon a river bank in a pelting rain watching a roach prepare a sandy basin in which to deposit her eggs, and a horned pout marshal her wiggling young. He was familiar with birds in the woods and fields of New England, and loved to describe their color, habits and notes. His horse used to place her head upon his shoulder and lap his snow-white beard. He loved animals and they loved him.

The vivid lightning and storm; a torrent in

teachings while I was your student, I could not have contended with the scholars of this country with any success. I owe everything to your instruction."

He was best known to the world as a profound theologian.

He was not a controversialist, and disliked public disputation and notoriety. His forums were the classroom and his library where he received his friends.

As a preacher, his sermons were for the most part written, and all of pure style. A large volume of them in manuscript remain. He often labored for months on a sermon, giving it careful and mature thought. His life as a preacher was spent in pulpits where sermons were accustomed to be preached without notes, in a hortatory manner, and where little else than emotional appeals were acceptable, save to a few of the more thoughtful of his congregation. By these few, and by the cultivated and educated people of the communities in which he lived, he was invariably appreciated. He was repeatedly, and with flattering inducements, urged to change his church connection, but he devotedly loved the denomination to which he belonged, and its

your feet and learned so much that helped to fit me for life's great work. Even yet I feel the pressure of your soft, kind hand and hear the encouraging and helpful words which fell from your lips. Dear old Concord Biblical! How widely her sons are scattered and what grand work many of them have done." "May God bless and keep you in perfect peace is the prayer of one of your boys."

In the matter of ministerial education he stood shoulder to shoulder with Drs. Fisk, Warren, Cummings and other illustrious divines, in advocating the highest standard of scholarly attainment. With them, he felt the absolute necessity of thorough knowledge of philosophy, science and theology, not only for the proper presentation of truth, but for the exposure of and contest with error. He believed that God, in his providence, had confided to the clergymen of his denomination in an especial manner the education and elevation of the masses, and that to accomplish that trust it was imperative for them to be thoroughly equipped. Whatever he said upon the floor of the conference or elsewhere relating to education, was received with marked attention and had great influence.



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